

**SELF-CONCEPT AND PSYCHOSOCIAL IDENTITY OF FIRST YEAR
PREDOMINANTLY UNDERREPRESENTED MULTICULTURAL STUDENTS
INVOLVED IN THE UMN TC CULTURAL CENTERS: A MIXED METHODS
APPROACH**

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Dedication

This thesis is dedicated to my children Maalik and Jada

They are my blessings, energy, inspiration, love and the sunlight of my life.

ABSTRACT

SELF-CONCEPT AND PSYCHOSOCIAL IDENTITY OF FIRST YEAR PREDOMINATELY UNDERREPRESENTED MULTICULTURAL STUDENTS INVOLVED IN THE UMN TC CULTURAL CENTERS: A MIXED METHODS APPROACH

This mixed methods study examines the self-esteem measures, self-appraisal development in self-concept, and psychosocial identity, retrospectively of First Year Undergraduates (FYU), predominantly underrepresented multicultural students (PURMS), involved in the Multicultural student centers (MCC), at University of Minnesota Twin Cities (UMNTC) campus. Additionally, the PURMS, self-appraisal narrative of their experiences with the MCC is evaluated for relationships to the UMNTC learning and development outcomes, involvement, and identity theory. The 70 participants self-esteem was measured using the Rosenberg, Self-Esteem scale (RSE). Additionally, embedded at the end of the questionnaire were three qualitative open box questions to understand how participants adjusted psychologically relative to academic competence, establishing identity, and interpersonal relationships. Difference in self-esteem between students in the various Multicultural student centers after a semester association in the respective programs was also explored.

In the century since William James (1890) first referred to self-esteem as an “elementary endowment of human nature,” many classic theories of personality have addressed the importance of self-esteem needs, many emotional and behavioral challenges are attributed to unfulfilled needs for self-esteem. In addition, to the considerable focus on the individuals feeling about herself or himself. There are studies that suggest the self-esteem functions as a *sociometer* that monitors the degree to which the individual is being included as opposed to excluded by other people and that motivates the self-preservation mechanism to behave in ways that minimize the probability of rejection or exclusion (Leary, 1995). The First Year Experience(FYE) in college for 18 to 19 year emerging adults is a dramatic change, and because of such changes these first year college students’ perception of the global community is altered. It is well documented that there are emotional intelligence challenges during this first year experience (Goleman, 1994). This study’s focus is on a self-esteem assessment of PURMS first year experience at the UMNTC involved with Multicultural programs. Although these findings may serve as a catalyst on some campuses for rethinking the first college year experience, the survey instruments themselves were not designed to diagnose problems or prescribe ultimate solutions. Rather, findings represent a description of the first year as it exists at the UMNTC, a land grant institution, in the second decade of the 21st century.

It's been suggested that learners need to do well in formal educational settings to project positive self-esteem or self-concept (Friedlander, 2007). A contrasting position is that a positive self-esteem is a prerequisite for high performance in formal educational settings. There is positive correlation between self-esteem and achievement outcomes (Covington, 1989). Additionally, Covington offered that both self-esteem and achievement can increase with culturally relevant instruction. Tracy, on the other hand, suggested that all success in life begins with dynamic vision of what is possible, for personal achievement to unleash the power of personal imagination (Tracy, 2001).

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CHAPTER 1

Introduction

Multicultural Centers Impact on the Self-Concept and Psychosocial Identity of First Year Predominantly Underrepresented Students

Domain specific adjustment is believed to predict adjustment to college and collective self-esteem. One of this country's original land grant institutions, the UMNTC, has a proud legacy as a Land Grant Research University and remains committed to the mission of endorsing access to higher education to the diverse demographics in the great state of Minnesota. Like other public universities commitment to diversity as highlighted in the UMNTC's original mission that asserts, that at the foundation, we are ennobled by understanding, with respect for learning, and motivated to the journey of discovery, and truth, devoted to the education of emerging adults, and the commonwealth of the state (Minneosta, 2017).

Similarly, the MCC, provide a venue outside the classroom of accessible space, where PURMS, resemble the splendor of the instrument of time and human history, finding their political and cultural time of day, in addition discover self, and establish their identity on the map of human interpersonal relationships (Clarke, 1993). Some would argue that space is at the core of social interaction, and that awareness of the encumbered space of one self with relation to others is of meaning in varied cultures (Hord, 2005). The question of Self-

Concept as destiny, might be much more than we think. FYE in college for 18 to 19 years of age emerging adults is a dramatic change, and because of the turbulent nature of change these first year college student's perception of the global community is altered. It is well documented that there are emotional intelligence challenges that must be managed to achieve competence, become self-directed, launch an identity, develop interpersonal relationships, find clarity in purpose, and ground integrity during this FYE (Goleman, 1994) (Chickering, 1969). In this study, as I assessed PURM's FYE at the UMNTC in culturally engaging multicultural programs that serve first year students, I contend that self-concept influences behavior, orientation of thought, and its crucial to the range of abilities that matter immensely in terms of how we achieve academically and in life. As such, I will address one dimension of Self-Concept; Self-Esteem; which is a positive or negative orientation toward oneself; an overall evaluation of one's worth or value (Rosenberg M. , 1965). People are motivated to have high self-esteem, and having it indicates positive self-regard, free of egotism (Tracy, 2001). Self-Esteem is only one component of the self-concept, which Rosenberg defines as the sum of the individual's thoughts and feelings about himself or herself as an object (Rosenberg M. , 1965). Besides self-esteem, self-efficacy or mastery, self-identities, self-image, and self-ideal are important components of the self-concept (Rosenberg M. , 1979).

Informed by the Rosenberg Self-Esteem Scale, perhaps the most widely recognized self-esteem measure in social science research. I will illustrate the factors I believe that are at work when students with high self-esteem and modest self-esteem do surprisingly well when they are both challenged with high expectation, and support organizations are in place (Upcraft M. , 2005). The information obtained from this study relating to the benefits of self-esteem and how the more you like yourself, (not ego) the better you do at everything you attempt in life (Tracy, 2001). Additionally, self-efficacy says the better you do something, the more you like yourself, and the more you like yourself the better you do it. Therefore, as learners raise their self-esteem, their competence, their performance, and abilities improve simultaneously.

The purpose of this mix methods study was to examine the self-esteem of UMNTC, FYE of PURMS involved with MCC. The self-esteem level was analyzed with respect to feelings of self-liking, self-competence, self-worth and self-acceptance. The significance of self-esteem, it can be viewed from multiple perspectives. It is important to sound psychological development. Belief in self in terms of positive outlook and self-awareness is arguably the basis for perhaps all motivated behavior.

To that end, the relationship between self-esteem level and the richness of their university FYE was investigated. The problem statements of the research can be briefed as follows:

- I. What is the self-esteem level of University of Minnesota Twin Cities first year undergraduate predominantly underrepresented multicultural students involved with student multicultural centers?
- II. Is there a significant difference between male and female University of Minnesota first year undergraduate predominantly underrepresented multicultural students involved with student multicultural centers?

CHAPTER 2

REVIEW OF RELATED LITERATURE

The primary purpose of this study was to explore the relationship between self-esteem and involvement in the MCC. The self-reported experience of PURMS involvement in the MCC, at the UMTC was the focus of this study. This chapter reviews the applicable literature to self-esteem and the first year of college for PURMS which also includes and exploration of psychosocial identity and college student's sense of belonging. This chapter also reviews related literature concerning culture centers in higher education and their relationship to a university's student learning and developmental outcomes.

Theory of Self

Egyptian temples carried inscriptions on the outside addressed to Neophytes, or novice learners entering the ancient temples of learning, and among them was the injunction "Know Thyself." Suggesting, that at the foundation of education is knowledge of self (Akbar, 1998). To understand the Self in its broadest sense, James, suggested that the history of self be constructed in three phases beginning with; 1) *its constituents*, 2) *the feelings* and emotions they manifest, *self-feeling*, and 3) *the actions* to which they manifest, *self-seeking* and *self-preservation*. Furthermore, James extends the idea by breaking the

constituents of the self into classes: *the material self, the social self, the spiritual self, and the pure ego* (James W. , 1890).

The body is the innermost part of the *material self* in each of us, and certain parts of the body are more intimate to us than the remainder. The clothes are the next layer of the material self. In turn, followed by the immediate family is part of ourselves. As the saying goes, “bone of our bone and flesh of our flesh” (Genesis 2:23, King James Version).

The social self, is nurtured by recognition one receives from friends and others. This is reflected in our contemporary behavior to present ourselves at entertainment venues for television cameras to capture us, for there is a need to be visible. This highlights the fact that we are social creatures, liking to be acknowledge by our kind. To illustrate this point further, Dr. Daniel Siegel, an acknowledged mindfulness and relationship expert, writes of the beauty of the brain’s social congeniality and how social interactions reorganize the brain (Siegel, 2009). In other words, the brain, is more relational than other organs in the body, and by design is receptive to modification in reaction to involvement. Additionally, Dr. Daniel Siegel, contends that the mind is an expression and relational emergent process that controls the distribution stream of information (Siegel, 2009). Accordingly, emotions are a mode of communication and our relationships with one another are necessary for our existence. Meaning, we are overwhelmingly interconnected as people, and we are activated by relationship,

which aids our development. This being true of the relational brain, highlights the significance of the social and emotional adjustment of first year students, and especially PURMS.

Within microsociology, Morris Rosenberg's, study of the self, he combined a couple of diverse paradigms, cognitive social psychology and symbolic interactionism (Rosenberg M. , 1979). Additionally, his vision of the self as both and entity and a process enhanced the understanding of the social development of the individual. He sought to merge micro- and macro sociology. In other words, the individual agency and social structure were both seen as important factors in understanding the self.

The idea of social structures transcending everyday personal experience and molding it, was significant to diverse perspectives on social reality and the foundation for the nature of the self and the relationship of the self to society.

In the human experience, it has been raised that all success in life begins with an exciting vision of what is possible for you. Tracy (2001) argued that the greatest breakthrough in the development of human potential is the discovery of the self-concept. The term "self-concept" is used in this context to refer to the "the totality of the individual's thoughts and feelings regarding himself as an object". The self-concept precedes and predicts the level of effectiveness in any endeavor and determines your performance on the outside. All improvements in life begin with improvement in the self-concept. Brian Tracy, defines the self-

concept as the bundle of largely subjective beliefs that you have accumulated and hold of yourself beginning in early childhood. In other words, it's not a fact, it's based on information and experiences that you have taken in over the years and hold as true about the self and one's own abilities.

Theories of Self-Concept

In the ancient Hindu philosophy of *Vedanta*, in seeking answers to the challenge of personal identity, the philosophy highlights the dynamic energy force of the psychological benefits of knowing the self. It is said, to know the core the of the self is to know the foundation of the universe (Watts, 1966).

The "father" of psychology posit, that the one thing on this planet that is of concern to us all, is the self-concept (James W. , 1890). In other words, each of us knows, as a matter of urgent experience, that this "me" is something we care about and that its preservation and enhancement are huge human motives and adheres to the natural laws of nature. The 'history of the self-concept has followed an exploratory journey. Even though William James' wrote a seminal piece on: "The Consciousness of Self" in his *Principles of Psychology*, about six decades elapsed before the first systematic empirical research appeared (James W. , 1890). The obstacles to progress in self-concept theory and research were the number of prominent scientific paradigm shifts that were hostile to self-concept research (Rosenberg M. , 1989). In traditional psychology, it was the behaviorist paradigms. The study of the self-concept as opposed to the observable was

viewed as subversive and as undermining the stature of psychology as science. In sociology, there was slightly more receptivity to self-concept research. The conceptual foundation for sociological research on the self-concept had its founding around 1902. The theoretical concept that emerged during that historical period in sociology: The "*looking glass self*" a metaphor that brought forth the idea the self-concept was a product of social interaction within the environment (Cooley, 1902). For in the imagination, we perceive in another's mind some thought of our appearance, etiquette, goals, deeds, character, friends, and things, and in many ways affected by it. However, sociology had three major paradigms in the field: social factism, social definitionism, and social behaviorism and the self-concept was not seen as consistent with these paradigms (Rosenberg M. , 1989).

In psychoanalysis, the Freudian paradigm, the self-concept appeared contrary to internal unconscious drives and motives that dominated the field. Thus, the work of self-concept was viewed as an illegitimate subject matter of the field because it was viewed as a symptom and not a source of behavior and beliefs (Rosenberg M. , 1989).

Currently, the self-concept is a major component of individual cognition in the field of psychology. For Sociology, the self-concept is viewed as both a social product and a social dynamic process of self. For psychoanalysis, it is a source of psychological anxiety and crisis. These diverse areas of study that focus

on the self-concept highlight the complexity of the concept and the research needed for understanding the concept for different populations. To that end, self-concept research is very prominent in education, nutrition, law, social work, medicine, nursing, political science, communication, athletics, human development, and many other fields are involved in self-concept research. Self-esteem, in general is considered the evaluative component of the self-concept, an all-encompassing image of the self that includes cognitive and behavioral aspects as well as evaluative.

Accordingly, Tracy, suggest self-esteem is the most important part of one's personality, the emotional center and is best defined as how much you like yourself (Tracy, 2001). He further suggested that all interactions in life function to either elevate self-esteem or tear self-esteem down. Moreover, Tracy, posit that lifestyle behaviors we engaged in either build our self-esteem, or protect it. In other words, self-esteem, safe guards people against the ill effects stemming from the many challenges of life.

Self-Esteem

A beautiful axiom central to the thinking of philosopher Thomas Hobbes, is that self-preservation is the first law of nature (Coady, 1990). Moreover, if we are to preserve *self* we must be educated about who the self is, and how does the social-self manifest itself in self-esteem? In general self-esteem is a positive or

negative preference toward self and overall evaluation of self-worth and self-value (Rosenberg M. , 1965).

The concept of self-esteem has ties both to academic achievement and perceived status (Taylor D. L., 1995). For example, Taylor (1995) found that seniors scored the highest on RSES, followed by juniors, sophomores, and then first year students. This relationship to class level is not surprising given that Taylor (1988) found self-esteem soundly related to a variety of measures of well-being or adjustment. Self-esteem, is said to be a better predictor of satisfaction with one's life than any objective characteristic of individuals, such as income or age. Rosenberg defines self-esteem as the sum of the individual's thoughts and feelings regarding himself or herself as an object (Rosenberg M. , 1965). This general concept was not new as Kurt Lewin drafted a mathematical representation and psychological theory that $B = f(P \times E)$, as an explanation of behavior being a function of peoples' interaction with the existing environment. Rosenberg argued that the behavior is a function of the self-esteem which is impacted by the immediate and long-term environment. Our value of the environment, impacts self-esteem and guides our behaviors. In theory, the self-esteem depends less on whether one's quality of relationship with the environment is high, moderate, or low, but and more on what people stake their worth on. This insight as I have come to understand it suggested our self-feeling in this world depends entirely on what we back ourselves to be and do. In other

words, for some of us our self-esteem validation may depend on how many likes we get on Facebook, being attractive, a sense of belonging, or intelligent. For others, self-esteem may depend on being divine, powerful, or independent. Suggesting that, self-esteem may hold different contingencies for people to evaluate their self-worth while also providing a shield from experiences that are harmful.

To this regard, it is suggested that there are three great benefits of self-esteem (Tracy, 2001).

First, the more you like yourself, the better that you do at everything you attempt. Self-esteem is the converse of self-efficacy: the better you do something the more you like yourself, and the more you like your self, the better you do it. Moreover, as you elevate your self-esteem, your confidence, performance and abilities improve simultaneously. Second, the more you like yourself, the more you like others and the more they like you. This is especially important in communication, persuasion, and negotiations. Third, a positive popular likeable personality is the result of high self-esteem, and people want to socially interact with you. Context can influence one's ideas about their self (self-concept) and how they feel about their self (self-esteem) which can inform how they enact their self (identity)

Identity

The originator of the term *identity crisis*, Erikson spoke of the identity crisis as the psychosocial aspect of adolescence (Erikson E. H., 1968). Erikson suggested that this stage is a defining moment for later identity formation. Erikson's theory of psychosocial development has been critical in understanding college student development. Identity theory is a microsociological theory that sets out to explain individual's role-related behaviors within group process and group dynamics. Erikson (1968) asserts that identity is a subjective sense of wholeness that is achieved during adolescence through the experience of an identity crisis. Unfortunately, Erikson's theory fails to examine ethnicity.

The study of ethnic identity theories has generated varied models, and has focused principally in two areas, the process by which children learn the label and the attributes of their own ethnic group and the characteristics that define ethnic identity in social interactions (Phinney, 1993). Self-esteem, as measured by the Rosenberg Self-Esteem Scale, was significantly related to ethnic identity commitment for Asian American, African American, and Mexican American students (Phinney, 1993). William Edward Burghardt Du Bois, drew attention to the idea of belonging to two worlds, in his 1903 masterpiece classic, *The Souls of Black Folk* (Du Bois, 2005). The concept of the divided self was profound, and highlighted the idea of double consciousness: this sense of always rear viewing

at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused disrespect and shame (Du Bois, 2005). He wrote about this yearning for longing of the Negro to belong, and attain self-conscious identity, to merge his duality into a better and authentic self. In other words, merging, and maintaining authentic self, visible, respected, safe, and free of isolation. The concept of Dubois combines James notion of the Looking Glass self with one of trying to enact a self that best fits with or best belongs to the world around it.

College Students' Sense of Belonging

At the core, choice theory, suggest we are intrinsically wired to satisfy certain needs including the need of belonging, the need to feel safe, the need to feel respected, the need to be valued, the need for independence, and the need to pursue pleasure (Strayhorn, 2012). It is clearly evident that the psychosocial experiences of PURMS with respect to cultural centers and their experience of self, self-concept, self-esteem and identity were best aligned with the concept, sense of belonging. There are many similar meanings to belonging when one examines relatedness, community, support, and association. With this

knowledge in mind, I examined the literature as it related to the impact of culture centers, on the college student's sense of belonging, and the self-concept of the PURMS in PEI's. Terrell Strayhorn, in defining a sense of belonging, contends that regardless of the given labels, sense of belonging refers to student's psychological experiences, and their subjective self-evaluation of their level of involvement into the collegiate experience (Strayhorn, 2012). The evaluation also includes experiences of social support and involvement when studying a sense of belonging. PURMS feel as though they belong when they have the experience of feeling visible, respected, and safe within a campus community. Cultural centers are an opportunity for them to dialogue among peers about challenges, and success experiences and the value that each group member provides. In describing their experiences, PURMS allude to the community building aspects of the cultural centers: "building a strong community + multiple friendships" and "The community building aspect of this organization was most useful to me." Thus, community building emerged as being one of their most useful experiences of their involvement in the cultural centers and the university community. These types of narratives are consistent with the literature that highlights how peer influence on college campus is more critical than faculty or staff. Moreover, this is also consistent other literature on the transformative experience of first year of college for students of color, and on identity development (Erickson, 1968).

Transforming the First Year Experience for Students of Color

While reading the literature on first year experience, I reflected, briefly on my own collegiate experience of living Afro-Latino, and having pre-college experience that gave me a unique perspective than that of my peers or “traditional student.” The early collegiate experience in the southern sector of the United States, informed me that educators needed to learn how culture, history, class, and race influence the campus community and first year experience. At this institution, I yearn for faculty validation, and am aware of the power differential between myself, as a student, and the faculty. One of the ways I responded to my experience was through a passive form of resistance, in attentiveness to teachers who were inattentive to my needs. I tried to lessen the misuse of power by reflecting on conversations of how some faculty were in attentive. Sometimes I could do that by just asking them, “So how was your day?” to prompt them to take my day into consideration as part of our dialogue.

The changing demographic of college students can be viewed as the glass being half full or half empty. The demographic shift is a social litmus test to identify an individual’s view of diversity as something positive or something threatening. Research has documented the positives associated with a more diverse student body (Hurtado, 2012), but a campus will see it as positive if the community is diversely integrated and threatening if students are a challenge to categorize into comfortable, segregated squares.

At this very hour, we live in very high stakes, and complex global community. In the more overt days of segregation, and the challenges for equal protection, and access under the law, those challenges were easy to pinpoint in the USA, the discriminatory practices for students of color were literally, and figuratively Black and White. At this moment in time, the challenges are more covert, and must be acknowledged in order for them to be addressed. When President Barack Obama, was elected in 2008, a debate emerged concerning whether the nation is now in a “postracial” era in which race no longer influences Americas’ thinking and experiences (Hartocollis, 2015). In contrast, he argues that the existing racial inequalities in the USA is the product of a new racial regime, and the systematic oppression is still relevant in USA, affecting all people activity and institutions, which he branded as the: “new racism”.

Supporting the myth of a post racial America, is the book *Racial Battle Fatigue in Higher Education: Exposing the Myth of Post-Racial America*. Racial battle fatigue, characterized as, the social-psychological stress response including frustration, anger exhaustion, physical avoidance, psychological or emotional withdrawal, escapism, acceptance of racist attributions, resistance, verbally, non-verbally, or physically fighting back, and coping strategies associated with a person of color on historically Eurocentric campus (Fasching-Varner, 2015). Additionally, this book highlights in concrete fashion, an authentic, critical, and past due commencement to a conversation about crafting the future of USA, universities

to be diverse and inclusive to the whole society that they are advantage with the task of serving.

The significance of retaining PURMS in the first year of college and persist to graduation is well documented. The Cooperative Institutional Research Program's (CIRP) First Year Survey data indicated that 25% of all entering first year students at four year colleges and universities currently believe that racial discrimination is no longer a major issue in USA. In contrast, there have been a number of highlighted race related incidents recently across college campuses (Hartocollis, 2015) What do the cases mean for PURMS' transition to college and universities?

First, if one of the core principles of higher education is to prepare students for engagements in a diverse democracy, educators and policy makers must understand the conditions under which students' academic and civic learning can be facilitated or hindered. This concept is consistent with the 1990s work of social psychologist, Claude Steele, and Joshua Aronson, who illuminated the phenomenon; "stereotype threat" (Steele C. M., 1999). Steele posit, the threat of being viewed through the lens of a negative stereotype, or the fear doing something that would inadvertently confirm that stereotype. Asserting, that our current beliefs about bolstering self-confidence and eliminating socially constructed self-doubt are less relevant to the learning context than we think. Arguing that, URMS were responding to their educational environment with:

“social mistrust”. When they affirmed confidence in the institution their performance and experience were sound. The practical message of the study is that stereotypes are part of the greater society, and may be a challenge to change, however there are possibilities to create spaces within the campus environment in which negative stereotypes can be temporarily neutralize, a sense of trust can be sustained and a sense of belonging is realized. If institutions are to enhance the success of first year students, they also need to enhance their understanding of PURMS and the environments into which they enter. Many campuses are simply unaware of the depth and scope of the challenges faced by PURMS groups in environments where they are underrepresented. According to Diverse Learning Environment (DLE) survey, a national survey constructed to highlight students’ campus life experiences by assessing their campus climate, institutional mode of operation, and set of outcomes targeting retention and skills for a multicultural society. Using the Diverse Learning Environment (DLE) survey, Hurtado (2012) found that the greater the diversity on campuses the better or more congenial the racial climate. The glass is half full. Furthermore, highlighting that work must continue to improve students’ intercultural competence to appreciate the significance of diversity and convey those values to others. To this end, cultural center spaces can function as an incubator for inclusivity. Additionally, MCC assist in the transformative development of PURMS self-awareness, identity development, and academic identity by creating an out of classroom validating environment and promoting involvement.

Cultural Centers in Higher Education

The limited literature makes the case that the cultural centers on college campuses make a powerful difference in student development, learning and psychosocial support (Patton L. D., 2010). They foster an environment that promotes leadership development, a sense of community, cultural and ethnic identity, and a sense of mattering, all components for engagement in the learning process. Research on college students' experiences outside the classroom is consistent with the PURMS' theme of their cultural center's experiences. Out of class peer activities provide a sense of camaraderie, opportunities for development of leadership skills, including collaborative work, decision making and planning. To this end, similar benefits such as self-esteem, accrue for both men and women who hold leadership positions. For many of the PURMS, the Centers provided a support system in which they improve self-esteem, can develop academic and social networks, opportunities for campus involvement, and more importantly a haven that improves campus atmosphere (Hord, 2005).

For example, first year students who look to Facebook for validation, and accumulate many Facebook friends reported experiencing lower emotional adjustment in college, a finding that is consistent with the hypothesis that Facebook use, like Internet use, does not fulfill emotional needs (Kalpidou, 2011). It is suggested that first year students in an effort to cope with the adjustment of college, seek out friends on Facebook as coping strategy to relieve stress.

Moreover, to the considerable focus on the individual's feeling about herself or himself, there are studies that suggest the self-esteem functions as a *sociometer* that monitors the degree to which the individual is being included as opposed to excluded by other people. That motivates the self-preservation mechanism to behave in ways that minimize the probability of rejection or exclusion. Cultural Centers are less likely to be a place of exclusion for PURMS. The cultural centers, provide the social and psychological support that Facebook cannot. The cultural centers provide a space for psychosocial affirmation of the self.

As acknowledge in traditional African thought: "the self is multidimensional, and is represented within the individual person, but also transcends the individual". The person is composed of a spiritual core (soul), a physical body, a personal mind, a social self, and a tribal (ancestral) self. The idea being that the quality of the higher educational experience should empower the individual to know their lives or who they are, master their lives and insure continuation of those lives. This African concept of the self, makes the argument that it is more than gaining insight into the ego, but more of a holistic sense of experiences.

The late Chicana activist scholar Gloria Anzaldúa was of the idea that People of Color must work to transform academia's discursive spaces by drawing on their own approached and methodologies. Likewise, cultural politics, and cultural centers interrupt the Eurocentric advantage and sense of

entitlement pervasive on predominately Eurocentric campuses by empowering PURMS to use their space as a place of resistance and radical openness to bring about possibilities for change. This radical openness was echoed in the 1970s and 1980s in concert with social change movements, and the question emerged: “Is There Room for Examining Whiteness?”. Historically, culture centers have served as a space for critical thought, and authentic dialogue, spaces for political resistance in inhospitable higher education environments, and served as a place of belonging for PURMS. Culture centers, also served as a space to critically examine how the space can benefit White students by assisting them to “produce anti-racist identity”. Suggesting, that the examination would need to move beyond the cosmetic avenue of being a vehicle for the education of Whites to develop intercultural competencies, and instead, to genuinely examine sociohistorical structure of power and advantage among Whites. To this end, providing an avenue for cohesion as opposed to division and a venue for White students to self-examine their position of advantage given their social interaction with students from varied racial/ethnic identities.

W.E.B. Du Bois, February 1, 1903, in the forethought of *The Souls of Black Folk*, alerted to the complexity of being Black in America, and posited that the core challenge of the Twentieth Century would be the challenge of the color line (Du Bois, 2005). In the Twenty-first Century, with respect to the MCC, the challenge is anchored in a similar context that reaches beyond the Black – White

dichotomy that once upon a time dominated the cultural discourse to one of multicultural considerations. The pendulum has shifted to populations such as Asian American, and Pacific Islanders, Latinos, Latinas, Native Americans, Women and Lesbians Gay, Bisexual, and Transgender students. All under the umbrella of MCC. These MCC offer lectures, artistic exhibits, cultural competency workshops, performing arts and book collections of culturally relevant authors that are not always offered in the University's general collection (Patton L. D., 2010). They are spaces that foster intercultural competencies, and where PURMS express positive self-esteem. This is the challenge and complexity of the future of diversity in higher education, a culture of genuine inclusive learning environment, social fairness, and dedicated to maintaining a healthy environment of mutual trust and respect

CHAPTER 3

METHODOLOGY

This study is retrospective and descriptive in nature. The research design was created to obtain self-concept information retrospectively regarding (freshman) FYU's experience relative to their self-esteem when they are members of or associate with a multicultural student cultural center at the University of Minnesota. Therefore, the purpose was to examine the global self-esteem of this sample multicultural student population from the University of Minnesota. The concept of the study was piloted via a paper-based copy of the survey with a small sample (7) of FYU and the feedback was incorporated into the survey used for this study. All participants were given a cover letter inclusive of information related to the context of the study, contact information of the researcher, the selection process, the purpose of the study, any potential benefits, risk, compensation, confidentiality, risk, the voluntary nature of the study and how the results will be used. The participants were assured of the value and safeguards of the study, the estimated length of time needed to complete the survey and informed about the composition of the constructs. This social science research study complied with Institutional Review Board (IRB) requirements of informed consent.

Just as many university learners engage in multiple health behaviors to cope with the stress of the demands of the university, many first year undergraduate learners also engage in multiple health behaviors to cope with self-esteem challenges.

There were two self-concept questions posed in this study (*does a positive experience in multicultural student cultural centers influence the self-concept and self-esteem of FYE?*). To answer these questions, I sampled undergraduate first year learners associated with University of Minnesota Multicultural Student Centers located on the second floor of Coffman Memorial Union. Additionally, prior to the study I visited each of the cultural centers; American Indian Student Cultural Center, Al-Madinah Cultural Center, Asian Student Union, Black Student Union, Commuter Connection (Student Life Organization), Disabled Student Cultural Center, La Raza, Minnesota International Student Association, Minnesota Student Association, Queer Student Cultural Center, and the Women's Student Activist Collective, in Coffman Memorial Union (CMU) second floor and discussed my research project with the respective leaders (officers) of the cultural centers and other multicultural student organizations outside the umbrella of the nine student cultural centers. To this regard, I visited with the director of Multicultural Center for Academic Excellence (MCAE) and discussed this research project and received assurances from MCAE that they would encourage first year learners in MCAE to participate in this research project by directing

them to the online survey link. Once the population of interest was identified and met the necessary criteria, the first year learner participants were then directed to the online link of the RSE Scale. In addition, I created and attached three qualitative questions at the end of the RSES addressing; 1) what they did well to be academically successful, as they reflected on their fall semester experience relative to their expectations first and second semester (academic goals and self-motivation). 2) Describing what they learned about themselves as a result of their association with their respective student cultural centers or organization (self-reflection) 3) What element of the student cultural center or organization were most useful (peer and organization influence) and or impactful relative to their expectations.

The data collected from the above instruments were analyzed and conclusions were informed based on the data.

Instrument

The RSES measures feelings of self-worth and self-acceptance. The creation of the scale in its earliest form was intended to measure self-esteem for adolescents. Rosenberg's Self-Esteem Scale is probably the most widely recognized and used measure of self-esteem in social science research. The scale is composed of 10 items, half (5) of which are negatively constructed (wording). It's a 4-point format scale range from *strongly agree* to *strongly disagree*. The RSES scale generally has high reliability: test-retest correlations are typically in the range of .82 to .88.

Population Sample

The participants were 70 first year undergraduates who were general members or officers of the 9 respective Multicultural Student Centers, the commuter connection student life organization and Minnesota Student Association (MSA) the governing body of the undergraduate population located on the second floor of Coffman Memorial Union where space is available for everyone.

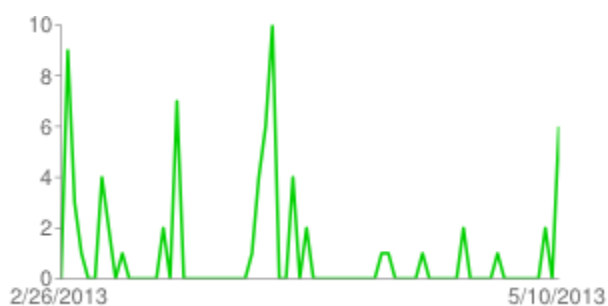
The target population for this study was undergraduates who were enrolled at the University of Minnesota fall 2012 to spring 2013 and associated with one of the multicultural centers located on the second floor of Coffman Memorial Student Union. This accessible population was appropriate for this study due in

part to the diverse student body populace available at the central gathering place of the university community. Participants were recruited verbally and in writing announcements in their respective newsletters. To maintain confidentiality of those choosing to participate submitted electronic signature of inform consent, every effort was made to preserve participant's confidentiality. The records of this study were kept private in a password protected laptop.

Number of Daily Responses

In tracking survey responses sent via email invitation, it allowed for tracking the number participants who opened the invitation and clicked through to the survey. As such, the sent survey via email invitation, provided each recipient with an anonymous unique survey link that was connected to their email address, as such, you see in the figure 1 analysis of daily responses results.

Figure 1. Daily Responses



CHAPTER 4

RESULTS AND DISCUSSION

The purpose of this mixed method study was to examine if a relationship exists between self-esteem and the involvement of underrepresented multicultural students PURMS in the MCC at the University of Minnesota Twin Cities campus UMN TC. Seventy ethnically diverse first year college students were surveyed at the conclusion of their first fall semester. Mixed method analyses using the Rosenberg Self-Esteem Scale and qualitative open box responses are presented in this chapter and arranged by research objectives.

Research Objective One: Describe the PURMS

Objective one of this study was to describe the PURMS who were involved with the MCC at the University of Minnesota Twin Cities based on the following selected demographic characteristics:

- a. First year PURMS
- b. Gender
- c. Major Enrolled at the University of Minnesota fall 2012 to spring 2013
- d. Ethnic Identity/Race
- e. Student Cultural Organization

Gender

PURMS were asked to self-identify their gender in open boxes. Fifty participants, 71.43 percent (n =50, 71.43 %) self- identified as female, and (n =20, 28.57%) self-

Table 1 PURMS By Gender

PURMS Participants by Gender		
Gender	Number of Participants	Percent
Female	50	71.43
Male	20	28.57

Age

The participants were all emerging adults with a mean age of 18.6 and a median age of 19 with a standard deviation of 0.87812 (SD=0.87812). The youngest participants (n = 4, 5.71%) were 17 years young. The PURMS of voting age (18) in US (n = 28, 40%) were two-fifths of the sample. The largest group 47.14 percent (n =33, 47.14%) were 19 years of age. The next smallest age group (n = 4, 5.71) were 20 years of age. The most senior (n = 1, 1.43%) 23 years of age. Table 2 illustrates the data regarding the sample's age distribution.

Table 2 PURMS By Age

PURMS Age Distribution		
Age	Number of Participants	Percent
17	4	5.71
18	28	40.00
19	33	47.14
20	4	5.71
23	1	1.43

Majors

Additionally, the enrolled PURMS participants self-identified their majors at the University of Minnesota Twin Cities Campus. The largest number of PURMS (n = 11, 15.71%) reported they were undeclared. The next largest groups reported their majors as Biochemistry (n = 5, 7.14%) and Biology (n = 4, 5.71). Although it should be noted that the groups sizes were relatively small. Table 3 illustrates the majors of the PURMS.

Table 3 PURMS By Major

PURMS Major		
Major	Number of Participants	Percent
Anthropology, Spanish	1	1.43
Biochemistry	5	7.14
Biochemistry A	1	1.43
Biology	4	5.71
Business	1	1.43
Business and Marketing Education, and Human Resource Development	1	1.43
Chemical Engineering	2	2.86
Clinical Laboratory Science	1	1.43
Communications	1	1.43
Computer Science	2	2.86
Economics	2	2.86
Economics/Management Information Systems	1	1.43
Economics/Political Science	1	1.43
Elementary Education	1	1.43
Family Social Science	3	4.29
Finance and Psychology	1	1.43
Genetics Cell Biology and Development	1	1.43
Genetics, Cell Biology and Development	2	2.86
Global Studies	1	1.43
Graphic Design	1	1.43
Human Resource Development	1	1.43
Information Technology	1	1.43
Journalism	1	1.43
Kinesiology	1	1.43
Linguistics	1	1.43
Linguistics Asian Languages Literatures	1	1.43
Mathematics	1	1.43
Microbiology Biochemistry	1	1.43
Nursing	2	2.86
Pharmacy	1	1.43
Physics Biomedical Engineering	1	1.43
Political Science	2	2.86
Pre-Graphic Design	1	1.43
Psychology	2	2.86
Public Non-Profit Management and International Business Affairs	1	1.43
Religious Studies	2	2.86
Social work	1	1.43
Supply Chain and Operations Management	1	1.43

Theater Arts	1	1.43
Undeclared	11	15.71
Youth Studies	3	4.29

Ethnic Identity/Race

Regarding the PURMS self-identified ethnic identity in survey response, the URMS were asked in open box format to identify their ethnic identity/race. The largest participants self-identified ethnic identity identified as Caucasian (n = 8, 11.43%). The second largest self-identified participant groups were White and African American, respectively (n = 6, 8.57%; n = 5, 7.14%). Two ethnicities tied for the third largest, Asian and Multiracial (n = 4, 5.71%). The information describing the participants by self-identified ethnic identity is provided in Table 4.

Table 4 Participants Self-Identified Ethnic Identity

Ethnic Identity/Race		
Ethnic Identity Race	Number of Participants	Percent
African	1	1.43
African American	5	7.14
African American Black	1	1.43
Arab	2	2.86
Asian	4	5.71
Asian American	1	1.43
Asian American (Hmong)	1	1.43
Asian Hmong	1	1.43
Asian Pacific Islander	1	1.43
Asian Pacific Islander (Hmong)	1	1.43
Black	1	1.43
Caucasian	8	11.43
Caucasian White	2	2.86
Chinese	1	1.43
Chinese (Han)	1	1.43
Egyptian-American	1	1.43

Ethiopian Eritrean Black	1	1.43
Greek American	1	1.43
Hispanic (Mexican)	1	1.43
Hmong	2	2.86
Hmong Asian	1	1.43
Hmong-American	1	1.43
Indian	2	2.86
Kenyan American	1	1.43
Latino Salvadorian	1	1.43
Malay	1	1.43
Mixed	1	1.43
Mixed White Black Native American	1	1.43
Multiracial	4	5.71
Nordic Roma Egyptian	1	1.43
Norwegian	1	1.43
Pakistani	1	1.43
Peruvian (Hispanic)	1	1.43
Somalian	2	2.86
Sudanese Eritrean	1	1.43
Vietnamese	1	1.43
Vietnamese White Black	1	1.43
White	6	8.57
White Caucasian	2	2.86
White Caucasian (Italian)	1	1.43
White Jew	1	1.43
White, Jewish (Ashkenazi)	1	1.43

Student Multicultural Organization

The fifth variable on which the PURMS participants were described was their involvement with the MCC. Participants in the survey were asked to identify the multicultural organizations they were involved with. The highest number of responses were submitted by Minnesota Student Association (MSA) (n = 8, 11.43%). The second highest group response was from the Queer Student Cultural Center (QSCC) (n = 7, 7.10%). The two third highest response groups were Al-Madinah Cultural Center

Multicultural Organization		
Multicultural Organization	Number of Participants	Percent
Access to Success (ATS)	6	8.57
Al-Madinah Cultural Center (AMCC) Muslim Student Association	1	1.43
Al-Madinah Cultural Center (AMCC)	5	7.15
American Indian Student Cultural Center (AISCC)	1	1.43
Asian American Student Union (ASU) VSAM	1	1.43
Asian American Student Union(ASA)	1	1.43
Asian Student Association (ASA), BMW,MKO	1	1.43
Asian Student Union (ASU) Philippine Student Association Minnesota International Student Association	1	1.43
Asian Student Union (ASU)	1	1.43
Asian Student Union (ASU), VSAM, CSAM, PSA, MISA	1	1.43
Black Student Union (BSU)	3	4.29
Black Student Union (BSU), ASA, MCAE	1	1.43
Black Student Union (BSU, BMW, La Raza, MISA)	1	1.43
Black Student Union (BSU, BMW, MISA, La Raza)	1	1.43
Black Student Union (BSU, BMW, MISA, La Raza/Casa Sol)	1	1.43
CASA SOL (Chicano Latino Living and Learning Community)	1	1.43
Commuter Connection (CC)	5	7.14
Ethiopian Student Association (ESA)	1	1.43
Hmong Minnesota Student Association (HMSA)	1	1.43
Hmong Minnesota Student Association (HMSA, Viivncaus)	1	1.43
Hmong Minnesota Student Association (HMSA, Viivncaus, MCAE)	1	1.43
Indian Student Association (ISA) South Asian Culture	3	4.29
Indonesian Student Association (PERSISMA)	1	1.43
La Raza (Chicano-Latino Cultural Center)	1	1.43
La Raza (MCAE)	1	1.43
Lao Student Association (LSA)	1	1.43
Minnesota International Student Association (MISA)	3	4.29
Minnesota International Student Association (MISA), MCAE (MCEP)	1	1.43
Minnesota Student Association (MSA Student Governance)	8	11.43
Multicultural Center for Academic Excellence (MCAE)	1	1.43
None	2	2.86
Omani Student Union (OMSU, MISA)	1	1.43
Pre-Pharmacy Club	1	1.43

Queer Student Cultural Center (QSCC ASU)	1	1.43
Queer Student Cultural Center (QSCC)	5	7.14
Queer Student Cultural Center (QSCC/CC)	1	1.43
Somali Student Association (SSA)	1	1.43
Somali Student Association (SSA, MSA, AMCC)	1	1.43
Women's Student Activist Collective (WSAC)	1	1.43

(AMCC) and Access to Success (ATS) (n =6, 8.57%). Additionally, a number of students (n = 12, 17.14%) identified that they interacted with more than one MCC.

Table 5 Student Multicultural Organization

Research Objective Two: Describe academic strategies

Research objective two was to describe the PURMS self-identified academic strategies for success of the participants who were involved with the MCC on the University of Minnesota Twin Cities campus. Academic success strategies for the purpose of this objective were defined by PURMS responses to the first open-ended response question. Question #1; Describe *what you did well to be successful academically relative to your expectations in the fall semester of 2012*. Resulting responses are what the PURMS say they did and were organized connected Student Development Outcomes. For example, response could be coded 3D for the third Developmental Outcomes of Goal *Orientation* when the URMS said something along the following lines (see Appendix C):

- a. “I studied hard, I studied lot, I plan my four-year plan, I organized study groups, and I focused on studies and homework. Obtaining most of my goal

pertaining to academics. I visited teachers' office hours, and set goals for myself to achieve, and doing homework in order to be successful in my academics, and completing assignments."

Research Objective Three:

The third research objective was to describe the self-esteem scores of the PURMS who were involved with the MCC at the University of Minnesota Twin Cities campus, as measured the Rosenberg Self-Esteem Scale (RSES) (Rosenberg, 1965). Scores for all participants were calculated on their responses to the 10 item measures on the RSES. The maximum possible score is 40 and the minimum possible score is 10. The mean RSES score for participants was 33.21 (SD = 5.05). The participants' scores ranged from a low of 21 to a high of 40. URMS with scores lower than 25 were considered to have low self-esteem. Scores in the range of 25 to 33 represented PURMS with moderate self-esteem. URMS with high self-esteem scores ranged from 34 to 40. The majority of URMS scores would suggest they possess moderate to high self-esteem. (n = 65, 92.8%). Table 6 illustrates the distribution of participants' RSES in ranges of low, moderate, and high.

Table 6 PURMS Distribution of RSES Score Ranges

Distribution of RSES Score Ranges the PURMS involved in the Multicultural Centers at the University of Minnesota Twin Cities campus.

RSES Range	N	Percentage	Self-Esteem
10 – 24	5	7.14	Low
25 – 33	26	37.14	Moderate
34 – 40	39	55.72	High
Total	70	100	Self

¹ URMS' scores ranged from a low of 21 to a high of 40

The mode was 37 (n = 10, 14.3%). There were seven URMS who scored the highest possible score of 40 (n = 7, 10%). The distribution of all PURMS participants' scores is presented in Table 7.

Table 7 Distribution of RSES Scores of PURMS Involved with the MCC

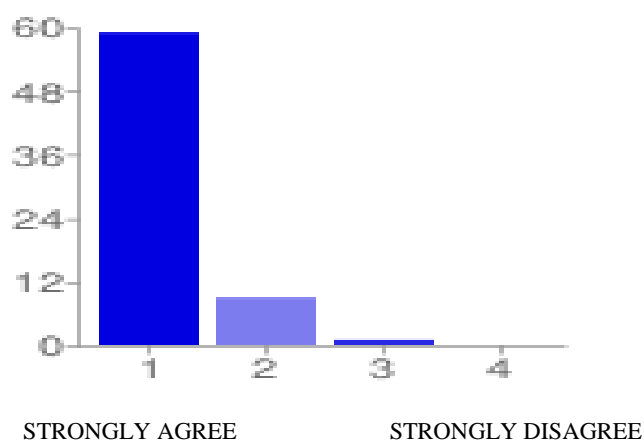
RSE Scores	Frequency	Percent
21	1	1.43
24	4	5.71
25	2	2.86
26	2	2.86
27	4	5.71
28	2	2.86
29	5	7.14
30	1	1.43
31	2	2.86
32	3	4.29
33	5	7.14
34	5	7.14
35	5	7.14
36	4	5.71
37	10	14.29
38	7	10.00
39	1	1.43
40	7	10.00

Research Objective Four: Self-Esteem Scores and MCC involvement

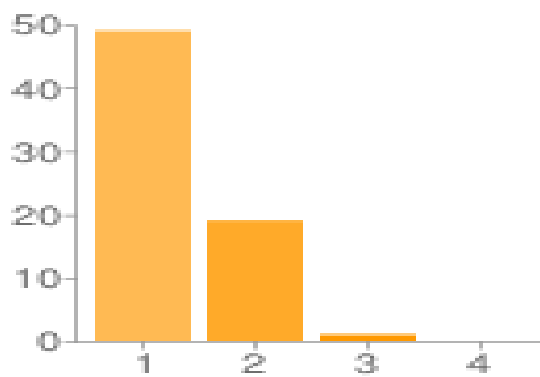
The fourth objective was to determine if a strong relationship exists between self-esteem scores of the PURMS who were involved with the MCC and their psychosocial identity descriptions at the University of Minnesota.

Qualitative Question #2. The participants identified what they learned about self from being associated with the MCC/student organization. The responses varied for this survey question. A common theme identified among the responses was “community building.” Variation of this theme in responses included: making a difference, the value of being connected, being part of something, lifetime connections, the value of sense of community, cognitive flexibility in intercultural connections. The sample appeared to consistently share and embracing of an environment of support.

Sixty-eight of the participants 97% overwhelmingly saw themselves as worthy and on an equal standing with others. Figures 1 through 10 reflect that the participants feel they have good qualities (Fig. 1 (n = 68, 97%)), don't feel they are failures (Fig. 2 (n = 68, 97%)), feel that they can do things as well as others (Fig. 3. n = 62, 88%)), are very proud (Fig. 4 (n = 63, 90%)) have a positive outlook about self (Fig. 5 (n = 59, 84%)), feel satisfied with self (Fig. 6 (n = 60, 85%)) respect themselves (Fig. 7 (n = 56, 80%)) feel that they are useful (Fig. 8 (n = 48, 68%)) and as a baseline regularly feel good about self (Fig. 9 (n = 53, 76%)).

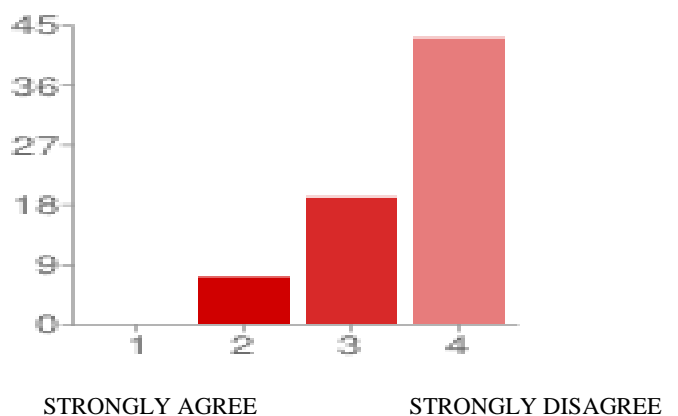
Figure 2 Self-Worth/Self-Competence

1 -	STRONGLY AGREE	59	84%
2	AGREE	9	13%
3	DISAGREE	1	1%
4 -	STRONGLY DISAGREE	0	0%

Figure 3. Feelings of having good qualities/Self-Liking

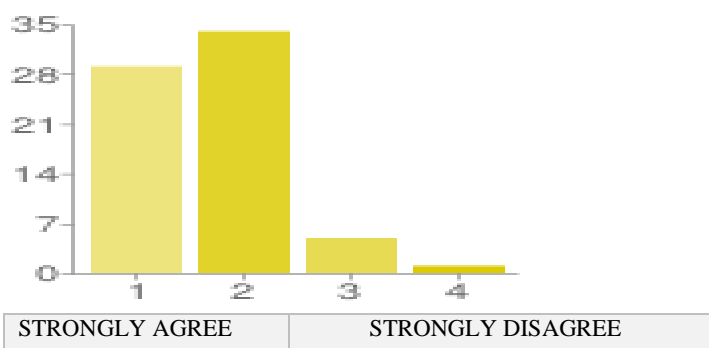
STRONGLY AGREE		STRONGLY DISAGREE	
1	STRONGLY AGREE	49	70%
2	AGREE	19	27%
3	DISAGREE	1	1%
4 -	STRONGLY DISAGREE	0	0%

Figure 4. Capable of doing things as well as others/Self-Competence



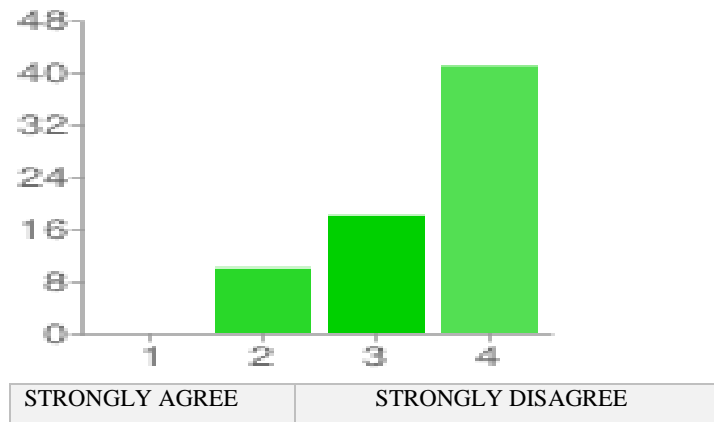
1 -	STRONGLY AGREE	0	0%
2	AGREE	7	10%
3	DISAGREE	19	27%
4 -	STRONGLY DISAGREE	43	61%

Figure 5 Belief about being able to do things as well as others /Self-Competence



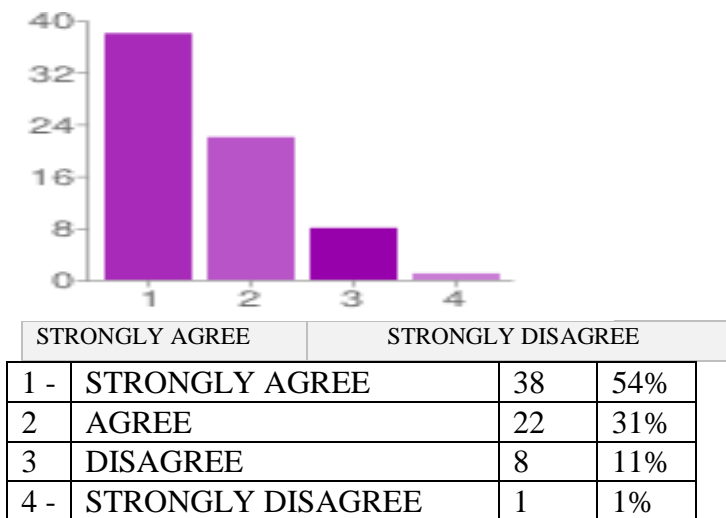
1 -	STRONGLY AGREE	29	41%
2	AGREE	34	49%
3	DISAGREE	5	7%
4 -	STRONGLY DISAGREE	1	1%

Figure 6 Feelings toward not having much to be proud of/Self-competence



1 -	STRONGLY AGREE	0	0%
2	AGREE	10	14%
3	DISAGREE	18	26%
4 -	STRONGLY DISAGREE	41	59%

Figure 7 Tries to take a positive attitude toward self/Self-Liking



1 -	STRONGLY AGREE	38	54%
2	AGREE	22	31%
3	DISAGREE	8	11%
4 -	STRONGLY DISAGREE	1	1%

Figure 8 Feelings toward being satisfied with self/Self-Liking

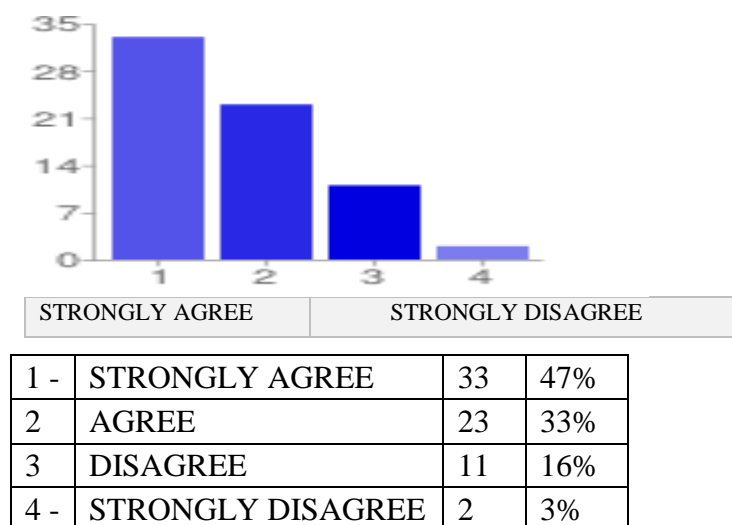


Figure 9 Desire to have more respect for self/Liking (Negative)

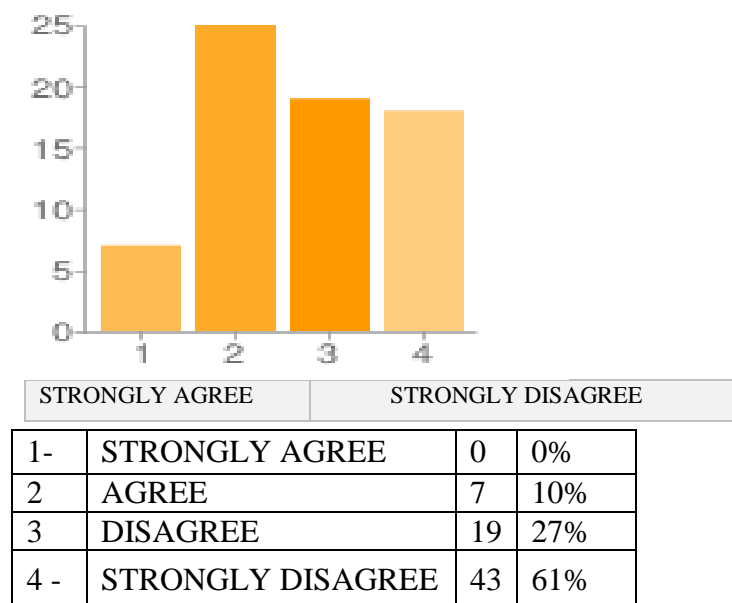


Figure 10 Figure 9 Periodic feelings of uselessness/ Self-Liking (Negative)

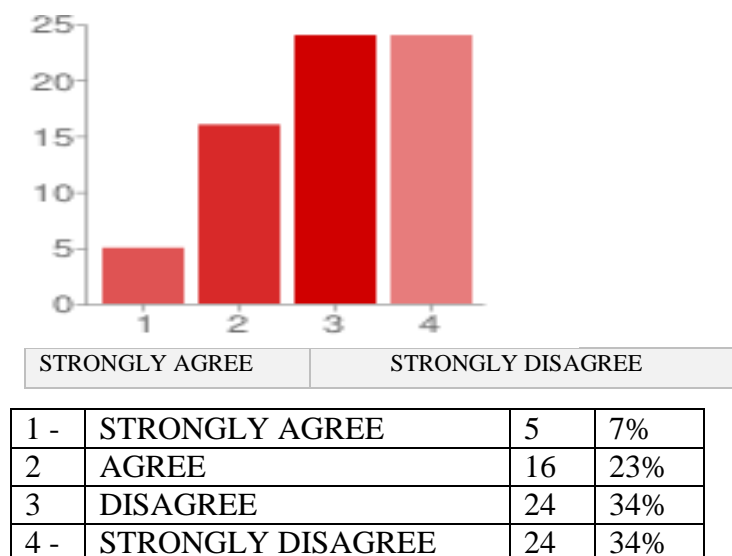
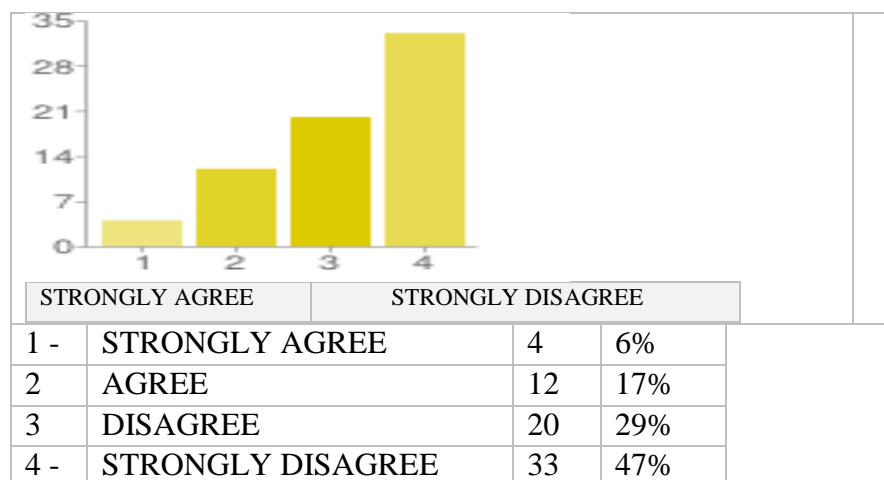


Figure 11 Periodic feelings of being no good at all/Self-Liking (Negative)



CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Purpose and Objectives

The research question around which this study is founded asked: How does multicultural center involvement impact student self-concept? As shown in the summary of results above, that cultural centers assert a positive influence on a student's sense of self-worth.

These student cultural centers are a great way for multicultural students to meet other multicultural students, build leadership experience, learn more about themselves, and explore aspects of the multiple cultural centers that may be of interest to enhance their first year experience. The research was conducted using a sample of students from the nine different cultural centers. All the cultural centers student organizations contribute to the multicultural bouquet of the University of Minnesota Twin Cities campus. They learn about other cultural identities they socially interact with and in conjunction, learn more about their own cultural identity, thus improving self-esteem. To this regard, this study was designed to examine and better understand the connection between cultural centers and the self-esteem of these first year PURMS undergraduate students who were involved with these diverse cultural centers.

A central thesis underlying this research is that the first year experience and self-concept is a cumulative of many parts; it is more than a single seminar course, multicultural student group, orientation program or learning community. For some first year college student learners, it represents a total immersion in classes, residence life, student activities, and social or cultural groups. Additionally, for other, it involves a balancing act between being away from home, maintaining employment, and a handful of first year classes. Moreover, for the impact of the first year to be clearly understood, it is important to view and evaluate it as a whole. The first year experience comprises many dynamic components that may differ according to institutional type and mission, students/learners and extrinsic contextual forces.

There are a number limitation of this study. Measuring self-esteem/self-concept is capturing only one part of the whole learner's first year experience. Secondly, the sample was a retroactive since I was unable to conduct an empirical pre and post assessment of participants. Thirdly, this collection of data is singly from the University of Minnesota. Future studies of PURMS outcome should examine the importance of the relationship between social context and student outcomes as influenced by self-esteem and self-concept. It also cannot be overlooked that a comparison group of first year students with no involvement in MCC would be an extension of this current study.

Researchers need to understand better how historical, cultural, social and psychological factors exert an independent, powerful influence on student outcomes. An example that supports this point of view is Tinto's (1987) hypothesis that student academic integration and social integration were highly correlated predictors of student attrition. Students who were well integrated into campus life, had higher academic performance levels and were

more likely to graduate. As opposed to, students with poor social integration tended to have poor academic records and were therefore less likely to persist to graduation.

Future research could investigate steps the college administrators can take to alleviate some of the challenges, workshops on managing stress for incoming first year undergraduate learners.

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Appendix A

Rosenberg Self-Esteem Scale

BELOW IS A LIST OF STATEMENTS DEALING WITH YOUR GENERAL FEELINGS ABOUT YOURSELF. IF YOU **STRONGLY AGREE**, CIRCLE **SA**. IF YOU **AGREE** WITH THE STATEMENT, CIRCLE **A**. IF YOU **DISAGREE**, CIRCLE **D**. IF YOU **STRONGLY DISAGREE**, CIRCLE **SD**. Please Respond to the 3 Comments Questions at end of Question 10.

Gender:	1.	2	3.	4.
Age:	STRONGLY AGREE	AGREE	DISAGREE	STRONGLY DISAGREE
Major:				
Ethnic Identity/Race: Organization:				
1. I feel that I'm a person of worth, at least on an equal plane with others.	SA	A	D	SD
2. I feel that I have a number of good qualities.	SA	A	D	SD
3. All in all, I am inclined to feel that I am a failure.	SA	A	D	SD
4. I am able to do things as well as most other people.	SA	A	D	SD
5. I feel I do not have much to be proud of.	SA	A	D	SD
6. I take a positive attitude toward myself.	SA	A	D	SD
7. On the whole, I am satisfied with myself.	SA	A	D	SD
8. I wish I could have more respect for myself.	SA	A	D	SD
9. I certainly feel useless at times.	SA	A	D	SD
10. At times I think I am no good at all.	SA	A	D	SD

Rosenberg, Morris. 1989. *Society and the Adolescent Self-Image*. Revised edition.

1. Describe what you did well to be successful academically relative to your expectations in the fall semester 2012?
2. Describe what you learned about yourself for being associated with *this* cultural/student organization fall semester 2012?
3. What aspect of this cultural/student organization was most useful to you and your expectations?

Appendix B

UNIVERSITY OF MINNESOTA

Twin Cities Campus

*Human Research Protection Program
Office of the Vice President for Research*

*D528 Mayo Memorial Building
420 Delaware Street S.E.
MMC 820
Minneapolis, MN 55455
Office: 612-626-5654
Fax: 612-626-6061
E-mail: irb@umn.edu or ibe@umn.edu
Website: <http://research.umn.edu/subjects/>*

01/22/2013

Roberto de Freitas
CLA Access to Success Pro
Room 2 ApH
128 Pleasant St SE
Minneapolis, MN 55455

RE: "Self and Self-Concept and Undergraduate First Year Experience"
IRB Code Number: **1212P25984**

Dear Dr. de Freitas:

The Institutional Review Board (IRB) received your response to its stipulations. Since this information satisfies the federal criteria for approval at 45CFR46.111 and the requirements set by the IRB, final approval for the project is noted in our files. Upon receipt of this letter, you may begin your research.

IRB approval of this study includes the consent form received January 18, 2013.

The IRB would like to stress that subjects who go through the consent process are considered enrolled participants and are counted toward the total number of subjects, even if they have no further participation in the study. Please keep this in mind when calculating the number of subjects you request. This study is currently approved for 250 subjects. If you desire an increase in the number of approved subjects, you will need to make a formal request to the IRB.

For your records and for grant certification purposes, the approval date for the referenced project is January 15, 2013 and the Assurance of Compliance number is FWA00000312 (Fairview Health Systems Research FWA00000325, Gillette Children's Specialty Healthcare FWA00004003). Research projects are subject to continuing review and renewal; approval will expire one year from that date. You will receive a report form two months before the expiration date. If you would like us to send certification of approval to a funding agency, please tell us the name and address of your contact person at the agency.

As Principal Investigator of this project, you are required by federal regulations to inform the IRB of any proposed changes in your research that will affect human subjects. Changes should not be initiated until written IRB approval is received. Unanticipated problems or serious unexpected adverse events should be reported to the IRB as they occur.

The IRB wishes you success with this research. If you have questions, please call the IRB office at 612-626-5654.

Sincerely,



Christina Dobrovolny, CIP
Research Compliance Supervisor
CD/ks
CC: Susan Staats

Appendix C: Student Learning and Development Outcomes

Student Learning Outcomes	Examples of Participant Narratives of Achievement of SLO	Percentage of Students Who Mentioned This SLO
<i>Can identify, define, and solve problems</i>	Didn't stress out about grades at all and found that I learned more and enjoyed the course	N=10, 14.3%
<i>Can locate and critically evaluate information</i>	I went to see my TA a couple of times. I did all the homework problems. I went over the study guides for tests.	N=8, 11.4%
<i>Have mastered a body of knowledge and a mode of inquiry</i>	I earned a 4.0 GPA, earning me a place on the Dean's List, which met my hopes but exceeded what I was told to expect by others.	N=2, .03%
<i>Understand diverse philosophies and cultures within and across societies</i>	Being around a group of people who are different, not only personality wise, but in their cultural background, lifestyle, social class, and much more you become more 'tolerate' of others. This tolerance is built because you begin to understand why people do the things they do	N=8, 11.4%
<i>Can communicate effectively</i>	I learned that I could make a difference and that I'm a good speaker.	N=9, 13%
<i>Understand the role of creativity, innovation, discovery, and expression across disciplines</i>	I experimented with different methods of study to try and find what worked best for me.	N=2, .03%
<i>Have acquired skills for effective citizenship and life-long learning.</i>	I helped organize events and helped promote events. I also volunteered and that helped me succeed more.	N=2, 03%
<u>Student Developmental Outcomes</u>	Examples of Participant Coded Narratives of Achievement	Number of Students Who Mentioned This SDO
<i>Responsibility and Accountability</i> by making appropriate decisions on behavior and accepting the consequences of their actions	Completed my assignments on time and I did a good job on tests and requirements for my classes	N=31, 44%
<i>Independence and Interdependence</i> by knowing	Seek others when needed, seek all opportunities in my way and was never afraid to ask	N=58, 83%

when to collaborate or seek help and when to act on their own	questions or help other in order to success.	
Goal Orientation by managing their energy and attention to achieve specific outcomes	Obtaining most of my goals pertaining to academics	N=55, 77%
Self-awareness by knowing their personal strengths and talents and acknowledging their shortcomings	I learned so much from the other people here! The QSCC is full of very diverse people with very interesting identities and life stories. I learned that I am not alone in being asexual and that it is not as uncommon as I previously thought.	N=58, 83%
Resilience by recovering and learning from setbacks or disappointments	Applying my best qualities in situations that may seem difficult.	N=4, .06%
Appreciation of Differences by recognizing the value of interacting with individuals with backgrounds and/or perspectives different from their own	I have learned more about a heritage I haven't spent much time around and have become aware of a new perspective of life.	N=33, 47%
Tolerance of Ambiguity by demonstrating the ability to perform in complicated environments where clear cut answers or standard operating procedures are absent	I learned it is important to get out in the community and meet new people. Also, that you need to have a open mind about others cultures and ethnic identities. In addition, I learned what I enjoy and what I dislike, I learned how to put up with many different people, and how to understand and develop myself to be the best person I can be. I learned to use my strengths but also work on my weaknesses, and to be open to new ideas.	N=3, .04%